THE

Hindu Message

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The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A SPUR TO GENIUS.

By Charles Woodward Hutson

Is it my Plutarch that the boy holds there
Upon his knee, his soul absorbed in deeds
Of other races, lands, and times, and creeds,
The soft Ægean breeze within his hair,
And tales of heroes for his daily fare?
Ah! let him burn to face the haughty Medes,
And glory in the men that Athens breeds,
Or thrill at all the odds that Romans dare!
E'en thus it was that Shakespeare learned to know
His Timon and his Serpent of old Nile,
And thus Montaigne in wisdom learned to grow,
And thus the Corsican who left his isle
To rule a world got thews that world to throw:
My boy may get him something worth his while.

There was no issue of the 'Hindu Message' last week as the Press was busy drawing the Prizes of the Grand Clearance Sale of Books, the results of which are published in the last page.

MANAGER.

Great Thoughts.

It is said that when a Tantrika tries to invoke the Deity through the medium of the spirit of the dead, he sits over a fresh human corpse and keeps near him food and wine. During the invocation, if at any time the corpse is vivified (though temporarily) and opens its mouth, the intrepid invoker must pour the wine and the food into its gaping mouth at the time to appease the elemental that has, for the time being, taken possession of the dead body. If he does not do so, the invocation is interrupted by this elemental and the higher spirit does not descend. So, dwelling in the bosom of the carcase of the world, if thou wantest to attain beatitude, thou must first provide thyself beforehand with everything necessary to pacify the clamour of all worldly demands on thee, otherwise thy devotions will be broken and interrupted by worldly cares and anxieties.

The alligator loves to swim on the surface of the water, but as soon as he rises up he is made a mark of by the hunters. Necessarily he is obliged to remain under water and cannot rise to the surface. Still, whenever he finds an opportunity, he rises up with a deep whizzing noise and swims happily on the wide watery expanse. O man, entangled in the meshes of the world! Thou too art anxious to swim on the surface of the ocean of Bliss, but art prevented from doing so by the importunate demands of thy family. But be of good cheer, and whenever thou findest any leisure call intensely upon thy God, pray to him earnestly, and tell Him all thy sorrows. In His proper time He will surely emancipate thee and enable thee to swim merrily on the surface of the ocean of Bliss.

The Sayings of Sri Ramakrishna.

Events of the Week.

The *Mahratta* writes:— One of the fruits of the reform regime is the appointment of innumerable committees. Scarcely a day passes when we do not receive the news of the appointment of a new committee upon an old question. If the procedure goes on uninterrupted every subject old or new will probably have the privilege of possessing its own committee. It is a very convenient method of putting off things and a device by which an unwilling Government can make a show of doing many things while practically doing nothing. Thus when jails have their own committees, when temperance has its own committee, when retrenchment has its own committee why should the Arms Act be singled out and suffer the injustice of not having a big committee of its own. The Legislative Assembly passed a resolution recommending the appointment of a committee possessing a majority of non-officials to reconsider the Arms Act of 1920. It is announced that the Viceroy has graciously sanctioned it. But he has taken care to impose two restrictions on its deliberations viz., (1) The rules should not be based on racial distinction, and (2) the right to place such restrictions on granting licenses, as would prevent dangerous rioters from possessing arms, especially fire-arms, should be reserved to the Government. Sir William Vincent is to preside over that Committee. The names of seven members to serve on the Committee are also announced. Dr. Sapru is one of them. The Committee will, in the course of time, prepare a report, which sooner or later the Government may publish or it may not publish it at all as it has done with several other reports. Even after publication the Government may or may not adopt it. We have too much experience of such committees to expect anything out of them.

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The Publicity Officer writes:—There has been a certain amount of misapprehension regarding the mandate of the Inchcape Committee and complaints have been made that the scope of the Committee's work is unduly restricted. The mandate of the Inchcape Committee as well as that of the Geddes Committee are given side by side below. A comparison between these two will show that the Inchcape Committee's mandate is identical with that of the Geddes Committee save for such purely verbal changes as the constitutions of India and England necessitate.

Terms of reference to the Inchcape Committee. To make recommendations to the Government of India for effecting forthwith all possible reductions in the expenditure of the Central Government, having regard especially to the present financial position and outlook. In so far as questions of policy are involved in the expenditure under discussion, these will be left for the exclusive consideration of the Government, but it will be open to the Committee to review the expenditure and to indicate the economies which might be effected if particular policies were either adopted, abandoned, or modified.

Terms of reference to the Geddes Committee.—To make recommendations to the Chancellor of the Exchequer for effecting forthwith all possible reductions in the National Expenditure on supply services having regard especially to the present and prospective position of the Revenue. In so far as questions of policy are involved in the expenditure under discussion, these will remain for the exclusive consideration of the Cabinet; but it will be open to the committee to review the expenditure and to indicate the economies which might be effected if particular policies were either adopted, abandoned or modified.

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The *Gujarati Punch says*:—When Mr. Patro, the Madras Education Minister, dwelt, the other day, on the need of remoulding the present system of education so as to bring about a greater co-ordination between "education and the social and economic life of the people" as also on that of the "study of science in preference to mere literary studies", he did not make any fresh contribution to our knowledge about the manifold defects of the present system of education in the country and the lines along which they can be remedied. A complete divorce from the life of the Indian people and an utter disregard of their vital needs are, no doubt, two of the most serious defects of the system of education in vogue in this country but they have been realised since such a long time by the great bulk of the educated community and dwelt so often upon that the need today is not so much emphasising them as setting about to set them right. And it is the latter which must engage our attention more and more. Criticism has its place in the scheme of things but it is the proper role of those out of office and mere indulgence in it, unaccompanied by any definite plan of remedying the defects they reveal and censure, comes with ill-grace from those who have the power to go their own way. And now that the educational policy of our Provincial Governments is largely in the hands of ministers, what the public naturally expects of them is not a reiteration of long-visualised defects but definite plants of remedying them backed by solid, substantial work in that direction. We wish our ministers, whether in Madras or Bombay, will appreciate the significance of the above.

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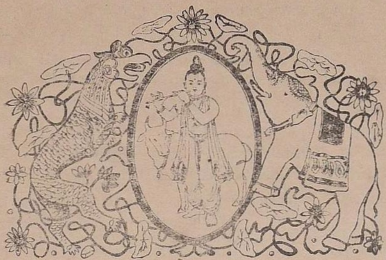
The S. S. "Guerrero," one of the latest passenger vessels for the Cayzer Irvin Service has been fitted out by Messrs. Crampton's Ltd., of Portsmouth, and this boat has now gone to sea finished.

The wood used for the fittings is Andamans Padauk, and a prominent Southampton paper publishes a report of the Luncheon that was given when the boat was shown. It says:—

"The Guerrero, if anything eclipses the previously converted boats in luxuriousness of fitting; and, this being so, it is the more gratifying to learn that everything abroad that could be made or acquired locally is so made or acquired. The handsome Indian padauk, a specially hard wood with a wonderful polish, with which the vessel is fitted out, is locally acquired, and it is interesting to note that this is the first passenger vessel to be fitted with this wood."

***

The Secretary of the Hindu Divinity College of Sri Bharat Dharma Mahamandal, Benares writes:—Great opportunity for religious and national Service to the motherland has been afforded by Sri Bharat Dharma Mahamandal by the establishment of the Hindu College of Divinity at Benares which has been working with success since several years. It is an unique institution for the training of teachers and preachers and true servants of India who can consecrate their noble lives to the religious and national regeneration of India. The students both Sadhus and Grihasthas are given sound education in Vedas, Darshans, Smrities and Comparative Philosophy and under the able guidance of their ascetic professors they learn to practice Yoga and other Sadhanas for spiritual advancement. The stipends hitherto given to the Grihastha students varied from Rs. 12 to Rs. 15. per month according to qualifications. But owing to the wide-spread scarcity and with a view to attract more deserving students from all parts of the country the stipends have been increased from Rs. 12 to Rs. 20 in the case of ordinary students and from Rs. 25 to Rs. 50 Rs 12/-to Rs. 20/in the case of research scholars. The Sadhu students are provided with food and clothing. The course of education is for 3 years after which the passed students are awarded certificates and sent abroad on a handsome pay on their sacred mission all over India. The subject of elocution it being all-important to those who follow the vocation of teachers and preachers receives special attention. A fair knowledge of Sanskrit is required for admission into the College. In special cases English-knowing students without sufficient knowledge of Sanskrit are also granted admission. The spirit of serving Swadesh and Swadharma should be the dominant feeling of every student candidate. He should have a natural power of eloquence, be a man of good moral character and a scrupulous follower of Hindu Sadachar and Sanatan Dharma. Only Brahmin students are admitted in the Grihastha section. In the Sadhu section other castes are also allowed admission. The session every year begins in July. The deserving students should apply to the Secretary.



The Hindu Message

Dharma and Life.—II

Men and thinkers in Europe have never dealt seriously with the problem of evil and suffering in life, of crime and its punishment, of the sin and sensualism in man's nature and of their effects on human destiny and on group and social life. No one denies the disciplinary or reformative value of suffering. But this test of life on earth in one of its leading aspects cannot help us to look upon it with approbation, or in vindicating it from the attacks of unbelievers of some sorts who engage in the pastime of vilipending the doctrine which asserts the existence of a supreme creator and director of the universe. It is no defence or credit to them at all to assert that they see only one side of life. Why is there evil at all and suffering or the need for punishment in the dispensation of an omniscient and benevolent being who is responsible for the order of the universe? Christianity in Europe today has lost its old ground, chiefly because its divines and preachers have failed to explain the problem of evil here and hereafter. In fact, their doctrines regarding hell and its eternal punishments and sufferings have only hastened the rapid decline of the Christian faith. Nor have philosophers and thinkers in the West fared better in offering a satisfactory explanation of the problem of life. If socialism, communism, and anarchism, have numerous adherents in Europe and if Labour insists on putting into action those principles of syndicalism which have sounded the death-knell of capitalism and its destruction at no distant date, it is because the theologians and thinkers of the West have failed to justify the character of the present social organism, its economic structure, and its relations to the state and to the peoples and races who inhabit the rest of the world—and chiefly those who belong to the civilsations which have sprung and flourished in the continent of Asia. Much of the optimism which has prevailed in recent decades in Europe and its inhabitants is due to the manner in which they have exploited the resources of other continents and the peoples inhabiting them. But European aggression abroad has brought with it its inevitable punishment, though too long deferred. The late world-war and its stupendous evils, losses and sufferings are due to the rivalries of European states in the struggle for universal domination and imperial ascendency. There are people who are fond of maintaining that the world-war and the evils which have followed in its train are due to the peculiar mentality and attitude of the Germans in the transaction of their mationa! and international concerns. But racial and political aggression has not been confined to Germany. Germany is now humiliated and has ceased to be a factor of importance in the guidance of the world's concerns. But the conflicts of races and the rivalries and ambitions of nations remain the same. The reproaches cast upon Germany and its war-lords are now recoiling on those who banded themselves together to overthrow them and spoke as if they only cared to proclaim the rights of all groups of humanity to live their own ideals of life without molestation or interference from outside. The era of universal peace and mutual good-will is still as far from us as ever. The public conscience of the leading states and powers who allied and associated themselves in order to overthrow German racial aggressiveness and ambitions is conspicuous only by its absence. The pitiful and contemptible figure of Dr. Wilson has disppeared from the stage of public life amid scenes of humiliating failure and the sobs of displaced and distressed egotism. The conferences—never ending still beginning—which have followed among the leading powers of Europe and the world have brought nothing to light except the undying passions of men and the limitless resources of their vanity and greed. The optimistic mood of the European mind so long in evidence and so fruitful of wars of aggressive exploitation by European states in Asia and Africa and elsewhere is now giving way in consequence of the prevalence of hunger and distress in European countries, the enormous rise of prices of even the necessaries of life and the consequent sufferings of men even in the most prosperous of them all. We have ever been hitherto told that only the aberration of the human mind can be responsible for the prevalence or acceptance of pessimism as a possible or probable explanation of life as a whole or even of any side or section of it. But now a change is coming over the spirit and attitude of men. Men

want a better ethical and spiritual guidance than they have had. They recognise the merits of creeds other than those which have prevailed hitherto in Europe. The belief in the possibility of communication with souls after they have passed from the scenes of their sojourn on earth is spreading everywhere and is destined to influence the beliefs and and activities of men and communities in the near future. The idea of re-incarnation—and of frequent re-incarnations, too—for the soul, already spreading in the West will thereby receive a strengthening which will doubtless also influence the activities of men in yet unthought-of directions and also transform the prevailing conceptions regarding the true aim of social life and state-organisation. We do not say that all men will become pessimists. We, Indians, are not pessimists, even though our views of life are opposed as the poles to those prevailing among Western peoples. Even pessimistic conceptions have a shred of truth not without value in their bearing on human life and destiny. In what sense they deserve recognition as valuable truth men need to know, and especially those who, like Europeans at large live only to be a curse to the rest of the world.

Lokamanya Tilak.

If in our political history of tha past quarter of a century, there was one figure of more importance than others, it was Lokamanya Tilak. The space filled by him in the annals of our country during the years of his career waa so great that a history of his life by competent hands is imperatively necessary if the wealth of knowledge afforded by our national experienees during the spacious years in which he lived and moved, is not to be permanently lost. The two persons in India who could adequately deal with a subject of such importance, are, in our opinion, Messrs B. C. Pal and Arabindo Gosh. And Arobindo Gosh has kindled our wish to see him put his hands to the task by his admirable 'Appreciation' prefixed to Messrs Ganesh and Co's edition of Tilak's Speeches. But it is not given to us to know if our wish will ever be realised. Mr. N. C. Kelkar has for some time been engaged on an authoritative life of Mr. Tilak. But that would be in Mahrati and we fear that his propaganda work has been standing in the way of his completing it early. We wish that it will not suffer the same fate as obviously has overtaken Mr. Sastri's promised life of Mr. Gokhale.

In the meanwhile we welcome a Life of Lokamanya Tilak* by D. V. Athalye which strikes us as a work of more than passing importance. In spite of numerous short sketches of the lives of eminent Indians, brought out by our enterpresing publishers, we are of the opinion that there is a lack of biographical literature in the great output that is produced in our midst. Books like the present which attempt to deal exhaustively with the life and times of leaders who have left their marks on the history of our country are few and far between. It is from that standpoint that we express our gratification at the new volume and offer our congratulations both to the author and to the publishers. Considering the magnitude of the subject, it is sufficiently compendious while at the same time throwing enough light on all the controversial points of which Lok. Tilak's life is so full. It includes several remarkable features not the least noteworthy of which is that it makes an attempt to disclose the private life and habits of the hero instead of confining itself merely to his public activities as does Mr. Mody in his biography of Sir Pherozeshah Mehta.

As for Lok. Tilak, the place occupied by his career in the history of the Indian national movement strikes us as the most unique. To our mind, as a noted publicist now in eclipse put it some years ago, Tilak was not an individual but an institution. He symbolised in himself the spirit of Indian Nationalism. He was so to speak the embodiment of the whole meaning of the Indian national movement. The ideas and ideals which lie at the bottom of Indian nationalism formed the life-breath of all his activities. He was the earliest among his contemporaries to grasp the real significance of Indian awakening, to give a true interpretation to its ideals, to divine its true goal and fix the real nature of the methods to be adopted by it. There were among his colleagues, men of whom any country might well be proud. They included men like Gokhale, Ranade, Mehta, Dadabhoy Naoroji and Surendranath Bannerjea, patriots of the noblest type whose highest ambition was the right service of their country. But judged by history which seems to us to be the surest test, none of them seem to have so clearly and fully realised the fundamental values involved in Indian nationalism and the far-reaching and eternal principles forming its bedrock, as Lok. Tilak. The reason is not far to seek. As we had occasion to point out in a former number of this journal, the school of nationalists represented by Mehta and his compatriots were an exotic growth in our national movement. Their inspiration was mainly occidental. They were the pure products of English culture undiluted by the influence of any other ideals. Their only aim was to make India, a replica of England, By the very nature of their ideals they were reformers and dwelt by preference over the squalor, the dirt and the wretchedness of our people. The vision of an India standing up on her own legs, working out her salvation along her own lines and according to her own genius did not reveal itself to them. The enchantment of the western civilization blinded them to the ideal and the possibility of their mother-country preserving its culture inviolate and building her future regeneration solely on that foundation. To Lok. Tilak belongs the credit of having avoided this error. He proceeded from the first on the principle that nations by themselves are made. He discarded, and rightly discarded, the cult of imitation that was holding the field for a time in his days. Though by no means unmindful of the part played by English education in opening the eyes of Indians to the great things that make life

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worth living, he realised the primary truth that a real and lasting regeneration of his country could be achieved only if it was based on the historical and traditional culture handed down by the past. He also realised that such a regeneration could be achieved only by the nation's own efforts and not by extraneous imposition of reforms. He had a wonderful grasp of the truth that it is in the power of every nation to make or mar its own destiny and that when a whole nation is determined to be free no power on earth can withstand it. But above all, what marked him off from his illustrious contemporaries aforementioned. was that he excelled them in his clear apprehension of the ultimate goal of our political aspirations. The ideal of a free and self-governing India first dawned on his mind and this fact alone is enough to entitle him to be called the earliest apostle of Indian nationalism in its deeper and more far-reaching aspects.

Literary and Educational.

The Ruins of Hampi

By N. K. Venkatesan M.A.

I. History.

The Ruins of Hampi and of the Empire of Vijayanagar cover the site of what is known to the Hindus as Pampakshetra and Vidyanagara. Pampakshetra comprises a lengthy tract on either side of the river Tungabhadra, known as Pampa Nadi in the Ramayana, over a distance of nearly two miles to the east of the present temple of Pampa Virupakshesvara. The temple of Pampapati is itself built on the low ground between the Hemakuta Parvata, and the river Tungabhadra. The kshetra, however, includes the five holy mountains—Hemakuta, Matanga and Malyavanta on the southern bank of the river and Rushyamuka and Anjanadri on the northern bank. The devout Hindu who desires to study the ancient and the mediaeval History of India is particularly interested in the scenes that speak to him there with the voice of time; and the awful silence of the whole region strikes him with a keen sense of the permanence of Hindu Life and Dharma, through the passing centuries of time. As one stands on the bank of the river, amidst the vast relics of the ancient and the mediaeval life of India, one cannot but come to the conclusion that this scene is perhaps the best and the most glorious relic of the sort in India, which one could picture to oneself. The modern note of the short life given to this scene by the kings of Vijayanagar, manifested in the enormous architectural ruins, over the whole tract covered by Pampakshetra only goes to confirm the theory of the devout Hindu that while glory is added to and taken away from the permanent activities of life, by means of human Art, Nature ever remains undestroyed and unaffected, in all its beauty and glory. The tragic awfulness of the destroyed glory and magnificence of the all too short-lived Empire of Vijayanagar, adds to the pathos of Nature, in the grand scene which once witnessed the activities of Gods, Heroes and Rishis.

Sri Virupakshesvara of Pampakshetra or Pampapati as he is popularly known, is the central deity of a group of Pancha-Lingas, known as Kinnaresvara in the East, Jambavatisvara in the South, Somesvara in the West, Manibharesvara in the North and Virupakshesvara in the Centre. The story of Virupakshesvara choosing the site of this particular region for one of His innumerable manifestations belongs to the most ancient history of India. When, after the self-effacement of Parvati during the Yagna performed by Daksha in the Krita-Yuga, Paramasiva being alone and desirous of sitting in meditation, as was his wont, as Rudra or Sadasiva, he found this particular site facing the Hemakuta on one side, the Tungabhadra on the other, and a vast region of high ranges and thick wildernesses on all sides, most suitable for his purpose. That happened to be also the seat of Bhuvanesvari, the manifestation of Shakti, in a previous age. Bhuvanesvari was still there sitting in contemplation, facing the South. While Paramasiva was there sitting in meditation, Manmatha, induced by the Devas attempted to obstruct Siva in his contemplation, with the result that he was destroyed by fire which emanated from the central eye of Sadasiva. For this reason Sadasiva came to be called Virupakshesvara.

The holy Rishis who were all living in that region, seeing Paramasiva sitting in contemplation, worshipped him and thus passed some time. The Rishis who are always the custodians of Hindu Dharma and who could see the past, the present and the future, realising that the continued meditation of Paramasiva was detrimental to the evolution of the world, begged, on the one hand, of Bhuvanesvari, the Goddess, to take form as Pampa, under their protection, as a virgin and begged, on the other hand, of Paramesvara to marry Pampa, and put an end to his meditation in the interests of the world. Bhuvanesvari or Pampa was only Parvati transformed, and knowing this and realising his duty to the world and her relation to the holy rishis, Paramasiva married Pampa, on the second day of the dark fortnight in the month of Margasirsha. Sri Maha Vishnu and his ever cheerful consort Lakshmi, invoked by the Rishis, came down and in the presence of the gods and the rishis, the reunion of Paramasiva with Parvati, in the form of Pampa, was effected on the 13th day of the bright half of the month of Chaitra following. Then Pampapati, the God Paramasiva or Virupakshsesvara, in his new manifestation, was duly installed there, as the presiding deity of the kshetra thereafter known as Pampakshatra.

In Chapter six of the Aranya kanda of the Ramayana we read that the holy rishis approached Sri Ramachandra, when he was in the forest of Dandaka and requested him to destroy the Rakshasas who always gave trouble to the holy men on the banks of the Pampa Nadi and Sri Rama made the promise that he would clear the region of the enemies of god and of holy men. Before the incarnation of Sri Ramachandra, as the son of king Dasaratha, Maha Vishnu, who had designed the incarnation for the destruction of Ravana, called upon all the gods, demi-gods and heroes in the heavenly kingdom, to take form in the world as a race of Vanaras, a race in evolution between the gods and the men. The gods who thus came down to the earth as Vanaras, founded the kingdom known as Kishkindha in this very region of Pampakshetra and following Aryan Dharma, continued to stay there until the advent of Sri Ramachandra. Not finding Seeta in his asrama, on return from the ill-fated pursuit of the deceptive Krishna Mriga, Sri Ramachandra and his devoted brother Lakshmana left the region in utter desperation and going towards the South, crossing the Godavari, reached this kingdom of Kishkindha. The divine brothers took their abode on Malyavanta hill and duly made friendship with Anjaneya, the close ally of Sugriva, the brother of Vali, the then king of Kishkindha. Vali, who had broken Arya-dharma in his conduct, was destroyed by Sri Rama and Sugriva was duly installed as king

of Kishkindha by Sri Rama, the Prince of Ayodhya. Sri Rama, then, with the help of Sugriva and the army of the Vanaras, undertook the famous expedition to Lanka, destroyed Ravana, took back Seeta, installed Vibhishana, who was a close follower of Aryan dharma, as the king of Lanka and returned to Ayodhya to be duly installed as the King Kosala and the Emperor of Inda. One has only to stand on the bank of the river Pampa, now known as Tungabhadra, and look at the scene to be inspired by the memory of the events of the Ramayana, and the inimitable verse of Valmiki, the rishi-poet of India. We see the Rishyamuka parvata and imagine how Sugriva was there waiting for mental and bodily relief, from the tortures of Vali, how Sri Rama and his brother took their abode on Malyavanta hill to the south east of Rishyamuka, how Anjaneya, descended from his paternal home on the top of Anjanadri, went up to Sri Rama's devoted servant, how Sri Rama, led by Anjaneya, went up Rishyamuka hill and made friendship with Sugriva, in the presence of the holy fire of the Aryan, how Sabari, the old devotee of Sri Rama, did all she could to make Sri Rama's stay on the bank of the Pampasaras, comfortable, how the great rishis on Hemakuta and the holy Matanga Rishi on the top of Matanga Parvata all blessed Sri Ramachandra, their deliverer and Emperor, how the god Pampapati blessed Sri Rama for success in his effort to regain Seeta, how Sri Rama, by seeing the cloth and the jewels of Seeta in the possession of Sugriva, got hope of regaining Seeta, with the aid of the Vanara race and with the blessing of Pampapati. One, again, cannot but recall to one's mind, standing in that holy region on the bank of the Tungabhadra, the wonderful description of the Rishi-poet of India in those clear and graceful verses in the Ramayana, where he describes the proverbially cool waters of the Pampa Nadi and the Pampasaras and the beautiful scenery studded with high hills, on either side of the winding stream, filled with trees, plants, shrubs of grasses of various sorts and sizes. If the whole scene today still answers to the description of Valmiki almost exactly, how grand the scene should have been when the events of the Ramayana were actually happening there and then, before the very eyes the great Rishi Valmiki! These events belong to the Treta yuga.

In the Dwapara yuga, their Kshetra was associated with the restoration of the pearl, known as syamantaka, with the spoliation of which the Lord Sri Krishna was unjustly charged. Sri Krishna, not knowing where the pearl was, started to find out the pearl somehow, in order to escape from the calumny to which he was subjected. On her way, he prayed to Pampapatiswara here and obtaining from Iswara, the necessary weapons for warfare, he proceeded to the south and worshipping Jambavatisvara, learnt that the pearl was in the possession of Jambavanta. Sri Krishna then killed Jambavanta, married his daughter Jambavati, took the pearl back and returning it to the owner, vindicated his innocence. At the request of the holy Rishis, Sri Krishna, it is believed, remains in the Pampa Kshetra, in the form of Gunja Madhava, to this day. The Pampa Kshetra, is thus holy to the Smarthas, the Vaishnavaites and the Madhvas, as in this Kshetra remain to this day Paramasiva, Sri Ramachandra, Sri Krishna, Anjaneya, Mahasakthi as Bhuvanesvari, and the Holy Rishis, all blessing the devotees that repair to their Holy Region.

In the Kali Yuga, according to the Puranas, attempts were made again and again to keep up this Kshetra in efficient condition. A Northern Kshatriya prince by name Vijaya Dhvaja is said to have paid a visit to this place and finding it a holy region, established a city known as Vijayanagara and ruled there for a time. When his rule came to an end, Nature appears to have established her rule once again. In still later times, the great and learned sage Madhwacharya, known also as Sayanacharya and Vidyaranya, the author of the commentaries to the four Vedas, selected this very region for meditation. In the presence of Bhuvanesvari, he sat in meditation and the goddess, appearing before him, said that he had to take a new life to get spiritual liberation or mukti. Some time after, Madhavacharya became a Sanyasin and assumed the name of Vidyaranya. He was the disciple of Sankarananda of the Kamakoti Peetha at Kanchipuram and became a great scholar and siddha. Thus having taken a new life or janma, he presented himself before Bhuvanesvari, the goddess at Pampakshetra. The goddess rained gold and gave him wealth, with which to found an Empire at the site of Bhuvanesvari. He founded the city of Vidyanagara and established the Mutt of Virupaksha. The Mutt is there today and the temple is under the management of the Mutt. The image of Vidyaranya is worshipped in a small mantapa situated in the north west corner of the temple of Pampapati.

Vidyanagara thus owes its origin to the sage Vidyaranya and the name Vijayanagar was its still older name. Vidyaranya gave this kingdom to Bukka Raya, whom he anointed as king. Krishna Deva Raya, the greasest of the Vijayanagar kings, was a devotee of Pampapati and a patron of men of of learning. Himself a man of letters and a noble soul, he undertook the reconstruction of Pampakshetra in a manner suited to her glory and greatness. Nrisimha was his family deity and the ruins today exhibit the figure of Nrisimha profusely in every nook and corner. From a survey of the ruins now, it appears that Krishna Deva Raya, in reconstructing the Kshetra and in building his own fort, kept close to the Pauranic bounadaries of Pampa-kshetra. The remains of the fort gates and walls today show that the boundaries of his fort were intended to be Hemakuta Parvata in the west, the Tungabhadra river and the Rishyamuka and Anjanadri Parvatas in the north, the Malyavanta hill in the east and the Jambanatha parvata, near Hospet, in the south. A study of the ruins makes it clear that the fort constituted a minor part of the structures put up by Krishna Deva Raya and that, in fact, the temples and the ground streets put up by the king stand today as a great memorial to the glorious efforts made by the learned king to resuscitate Pampakshetra. It looks, indeed, as if Pampapati Isvara likes to remain always in seclusion amidst wild scenes, rather than amidst the turmoils of human life. Mr. Longhurst in his description of the Hampi ruins remarks that the site of the old city is a strangely wild place to have been the birthplace and capital of an Empire. But what really seems strange is that the noble desire of the great Emperor Krishna Deva Raya to turn this wild place into a veritable Paradise on earth, has been so rudely wrecked and ruined by the greater Lord of Pampa, who in keeping with his tradition as Rudra or Sadasiva, desires still to be surrounded not merely by rocks, torrents and forests, but also by the ruins of the monumental human efforts once put forth by the noble devotee of his, the king Krishna Deva Raya.

Miscellaneous.

Validity of Hindu Inter-Caste Marriages.

Bai Gulab (plaintiff) was born of a Maratha woman named Durgabai, who was in the keeping of a Visa Modh Bania named Jagjivandas. In the

Municipal Birth Register the plaintiff was described as a Bania girl. The mother died two or three years after Gulab was born. Jagjivandas, thereupon, brought up Gulab as his own daughter. She was brought up along with Jagjivandas's legitimate children, a son and a daughter. She also moved about in Bania dress.

On the 18th December 1919, the plaintiff was given in marriage to the defendant Jivanlal, a Visa Modh Bania. The marriage was solemnised as a Bania marriage. It was attended by a large number of Banias who dined with the wedding pair both before and after the marriage. In course of time, the marriage was consummated.

Differences, however, soon arose between the parties. They began to live apart. Eventually, on the 28th July 1920, the plaintiff filed a suit for a declaration that the marriage between her and the defendant was invalid and to recover Rs. 10000 as, damages from the defendant.

In his written statement, the defendant contended that the marriage was valid; and counter-claimed that he was entitled to restitution of conjugal rights with the plaintiff.

The trial Judge (Kajiji J.) held that the marriage in question was valid and dismissed the suit, but decreed the counter-claim. Justice Sir Lalubhai Shah delivered the following judgment:

Mr. Justice Shah's Judgment.

This is an appeal from the judgment of Mr. Justice Kajiji in a suit filed by one Bai Nandubai as the next friend of the minor Bai Gulab for a declaration that the marriage of the minor with the defendant was null and void for certain other reasons.

The defendant is a visa Modh Bania of Ahmedabad living in Bombay. The next friend of the minor is a Luhana by caste, and the minor, whose caste is a point in dispute between the parties, lived under the care of Bai Nandubai at the time of the mariage.

The plaintiff filed the suit alleging that the marriage between the minor and the defendant was the result of fraud, that the minor girl was a Sudra and that the marriage was invalid. A sum of Rs. 10,000 was claimed as damages.

The defendant pleaded that the girl was the daughter of a Bania named Jagjivandas, that the marriage was properly and openly performed as a marriage would be performed among Banias according to Hindu rites, that the girl was in fact a Bania girl and not a "Sudra." He repudiated the allegations as to fraud and damages and made a counter-claim for the restitution of conjugal rights as the husband of the minor girl.

Several issues were raised, but at the hearing, issues Nos. 4 and 7 relating to the fraudulent character of the marriage ceremony and the claim for damages were abandoned.

It was admitted before the trial Court that the marriage ceremony was performed and that consummation had taken place. It was also admitted that the minor girl was born of the connection between Jagjivandas and one Durgabai, a Maratha woman, and that Durgabai was not married to Jagjivandas.

On a consideration of the evidence the learned trial Judge held that the girl was "Sudra." but was accepted as a Bania girl at the time of the marriage as she lived with Jagjivandas, who looked after her practically as his daughter until she went to live with Dhangavri, the legitimate daughter of Jagjivandas who put her in charge of Nandubai. The learned Judge found that the marriage was valid as she was practically recognised as a Bania girl at the time. Certain other improper sugesstions made by the plaintiff in the course of the hearing were found on the evidence to be unfounded and accordingly a decree was passed disallowing the plaintiff's claim and allowing the defendant's counter-claim.

In the appeal before us it is urged that the marriage is invalid as the girl is, in fact, a Sudra girl; that the circumstance that the girl was recognised as a Bania girl by the caste people cannot make the marriage valid if it be otherwise invalid, and that according to the Hindu law a marriage between a Vaishya male and a Sudra female is invalid.

Bania or Sudra?

As regards the caste of the girl, on the facts admitted in these proceedings, it is clear that her mother was a Maratha woman and her father is a Visa Modh Banja. It appears from the evidence that she was brought up by the father as a Bania girl. In the Birth Register the caste is described as appears from Gulab's evidence that her mother died, when was about two years old, and apparently she lived as a Bania girl with her father. A few months before the marriage in question, which took place in December 1919, the girl was sent away to Dhangavri, the daughter of Jagjivandas. Then Nandubai who was a neighbour of Dhangavri, came to have charge of the girl, and the marriage in question was arranged apparently by Nandubai with the defendant. Though there is no evidence on the point, under the circumstances it is not unlikely that at least in the beginning Nandubai was acting with the knowledge and acquiescence of Dhangavri—and perhaps of the father of the girl—and it is also not unlikely under the circumstances that the parties concerned might have been aware of the parentage of the girl. However that may be, apparently the marriage was brought about on the footing that she was a Bania girl. As a fact, however, her parentage is known now, and the question arises whether she was a Sudra or occupied any better status. The lower Court has recorded the finding that she was a Sudra, but has found that her caste is a matter of doubt according to law and that as she was treated as a Bania girl, for the purpose of the marriage, she must be treated as a Bania girl. It is also urged on behalf of the defendant—respondent that, according to Hindu law, as stated in *Brindavana* v. *Rathamani*, the caste of the girl would be higher than that of the mother and lower than that of the father and reliance is place upon Manu, Chapter X, Verse 41 and Yajnavalkya, Verses 91, 92, 95, and 96 of the Yajnavalkya Smiriti, Acharadhyaya with Vijnaeswara's commentary thereon as supporting the view that the girl in the present case cannot be treated as Sudra. Apart from the decision in *Brindavana* v. *Rathamani*, the difficulty in the way of accepting this argument is that where the *anulomajas* are referred to they are referred to as born of the wedded wife of a lower class: and where the *pratilomajas* are described there is no reference to the lawful wedlock. We are not concerned here with the *pratilomajas* but in the case of *anulomajas* Yanjavalkya and Vijnaneswara refer to those born of a wife though she may be of a different class. The word is used is *vinna* which indicates a married state and not any irregular connection it is true no doubt that in *Brindavana's case* the learned Judges held that a son born of a Kshatria male and Sudra female though not married was higher in caste than a Sudra. In In fact they applied the principle applicable to the *anulomajas* to the case of an illegitimate son. They observe at p. 85 of the report as follows:—

"Though the illegitimate children of members of the regenerate classes are excluded from inheritance by the author of the Mitakshara, they are substantialy recognised by him as members of their father's families for purposes of maintenance and the absence of legal marriage is, in our judgment, no bar to the determination of their caste with reference to the law

applied to the *anulomajas*, the point in analogy being the conventional notion regard to the superior efficacy of the seed."

If the learned Judge in Madras were prepared to go so far on the strength of these texts I am unable to discover any serious difficulty in applying the same rule in this presidency. Of course, if this rule be applied Bai Gulab would not be a Sudra. In view of the difficulty of applying texts in their entirety on account of the mixed marriages being very uncommon, the absence of any precedent in this Presidency on this point and the special features of the caste system on this side of India, I prefer to leave this question open, and to deal with the case on the footing that the girl is a Sudra.

CONSENT OF CASTE.

The fact that the caste people of her father, who is a Visa Modh Bania of Surat, raised no objection to her father treating her as a Bania girl before the marriage, and that the marriage was celebrated as though she were a Bania girl without any objection on the part of the caste at Ahmedabad, to which the defendant belongs, does not appear to my mind to afford a sufficiently firm basis for the view that the marriage is valid, even though otherwise it may not be valid. It is urged for the defendant that as the caste people of the defendant have raised no objection to the marriage and are not shown to be likely to do so, the marriage must be accepted as valid. No doubt where there is any plea of special custom or usage, the attitude of the caste people would be very relevant as bearing on the existence of such a custom. But it is very doubtful to my mind whether the validity of a marriage can be determined solely with reference to the position which the caste people may take up with regard to it. Their power to deal with the matter socially whenever they find any departure from the usual practice of marriage within their own circle, is undefined and practically unlimited. But this Court has not recognised the power of the caste to decide questions as to the legal validity of a particulr marriage. That must be decided ultimately with reference to the provisions of law subject of course to the proof of any special usuage having the force of law. For instance in *Reg.* v. *Karsan Goja* and *Rag.* v. *Sambhu Raghu* the Court refused to recognise the interference of the caste as having any affect on the question whether the particular marriage was void or not. These rulings have no direct application to this case; and even apart from these decisions on principle the position is clear to my mind.

THE REAL ISSUE.

The question, therefore, that arises for decision is whether, according to the Hindu law, the marriage between a Vaishya (in this case a Visa Modh Bania of Ahmedabad) and the illegitimate daughter of a Vaishya (in this case a Visa Modh Bania) born of a 'Sudra' (in this case a Maratha woman) is valid. It is valid if according to law the marriage between a Vaishya and Sudra is not prohibted by law. If it is prohibited, it would be invalid. The *pratiloma* marriages have been held to be invalid in this Presidency. In *Bai Lakshmi* v. *Kaliansing* a marriage between a Brahmin girl and a Rajput male was set aside. In *Bai Kaehi* v. *Jamnadas* it was held that a Brahmin woman cannot contract a valid marriage with a 'Sudra.' Mr. Justice Chandavarkar has discussed the various texts bearing on this question and the judgment is very helpful in deciding the question now under consideration, Both these were decisions relating to *pratiloma* marriages. But there is no decision of this Court, so far as I am aware, and none has been cited to show that *anuloma* marriages also are invalid.

To be continued.

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